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UNITY

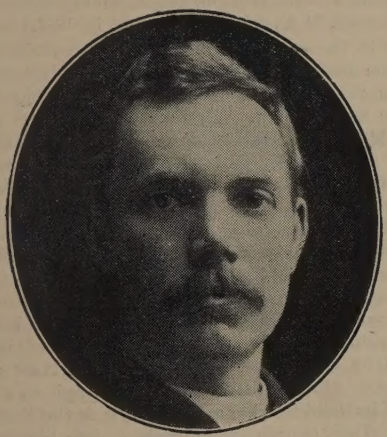
The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 103. [Vol. IX.—4.] April, 1912. ONE PENNY.



Rev. W. TUDOR JONES, Ph.D.

Unity Church, Islington.

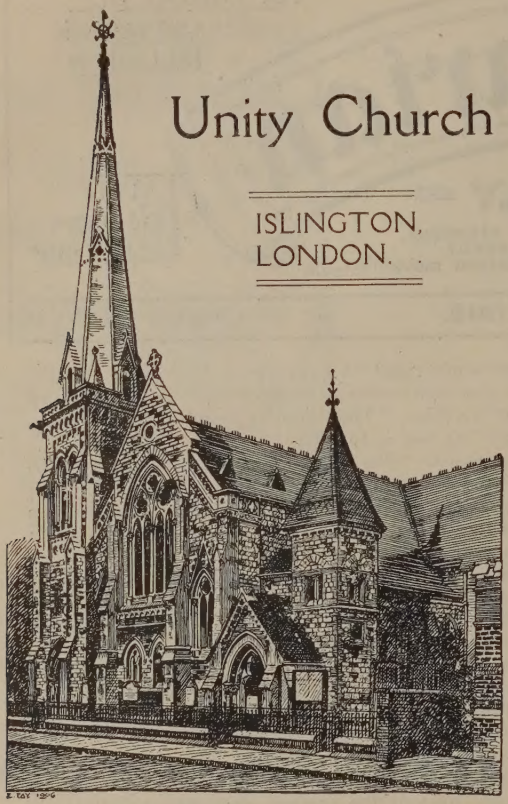
Born in Cardiganshire, Sept. 8th, 1865; educated, University College, Wales, 1889-91; Trevecca Theological College, 1892; University College of South Wales, 1896-99; Hibbert Scholar, University of Jena, 1903-5; graduated Doctor of Philosophy at Jena, 1905; Calvinistic Methodist minister, 1892-1898; became Unitarian and minister, Swansea Unitarian Church, 1899-1906; went to Wellington, New Zealand, and founded Unitarian Church, 1906-10, during which time he drew large congregations and church building was erected. Returned to England 1910, and became minister, Unity Church, Islington, London. At Jena Dr. Jones was a student under Professor Eucken, and in England he was the first to introduce Eucken's works. He is the author of the History of the Unitarian Church in Swansea, of several pamphlets in Welsh and English on Religion and Philosophy, of a book in German on Personality, of the English translation of Eucken's greatest book, "The Truth of Religion" recently published by Messrs. Williams and Norgate, and reviewed in our issue of January, and is now preparing books on Eucken's life and philosophy, and on a Synthetic Philosophy of Life; he also contributes to religious periodicals, including our weeklies, "The Inquirer" and "The Christian Life," as well as to "The Christian Commonwealth," and assists "The Liberal Christian (New Theology) League" as Lecturer; he has become a popular lecturer also on the platform of the Unitarian Van Mission. Dr. Jones is an indefatigable worker, a successful minister, an effective preacher. He considers that he is only beginning to learn, and hopes that he may never finish; he declares that he is greatly indebted to Unitarians, and not the least for encouragement in his dark days of theological transition. His change to Unitarianism he has never repented, he says, and asserts that through his connection with it he has gained much which could never have come to him in connection with any other church. Though he feels that he is far from the summits of attainment he toils along joyfully, he hopes, towards the heights, and says that it is all a quest and a bit of possession now and then. He acknowledges the great gain that Unitarianism is to him, and he is certainly a valuable accession to the Unitarian ranks.

Varieties.

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage;
If I have freedom in my love
And in my love am free,
Angels alone, that soar above
Enjoy such liberty. —Lovelace.

Temperamentally, I am a sceptic; I cannot believe things on authority, never have been able to. The intellectual processes of Cardinal Newman do not appeal to me. I must work out the problems for myself, or I must follow the working out of someone else. I cannot take the finished product of his thought and accept it because he has thought it out for me. Least of all can I do this in that which most concerns my character and my life.

—Lyman Abbott, D.D.



This handsome building occupies a prominent position in th Upper Street, and was erected in 1862. The congregation, however, dates back to the troublous period following the passing of the Act of Uniformity in 1662, when 2,000 clergy left their pulpits on St. Bartholomew's Day rather than publicly declare their "unfeigned assent and consent to everything contained in the Book of Common Prayer." Amongst those who "came out into the wilderness," was the Rev. Matthew Sylvester, of Lincolnshire, who in 1667 was invited to become the minister of the faithful few, who met at Blackfriars for public worship, although in constant fear of persecution and imprisonment. The cause evidently prospered at Meeting House Court, as the Rev. Matthew Sylvester's ministry lasted 40 years, and he had, as his assistants successively, the celebrated Richard Baxter and Dr. Calamy. The congregation also increased under his successor, the Rev. Samuel Wright, D.D.; later, the chapel was destroyed by the mob in the High Church Sacheverel riots; compensation was, however, obtained from the Government. In 1721 the congregation removed to St. Ann's, Blackfriars, and an inn was purchased in Little Carter Lane, St. Paul's, in 1731, when a chapel was built upon the site, and opened in 1734 by Dr. Samuel Wright, whose pastorate lasted 38 years.

The most exciting period in the history of the congregation occurred during the ministry of the Rev. John Hoppus, LL.D., Professor of Moral Philosophy at University College, London, when a determined attempt was made to wrest the chapel from the Liberal Dissenters and obtain it for the orthodox party. A number of new members had been introduced for this purpose, but their designs were frustrated by the vigilance of the old members, who retained possession of the chapel. The Rev. John Scott Porter was now chosen to succeed Dr. Hoppus (1825), followed by the Revs. R. M. Montgomery, James Yates, M.A., Joseph Hutton, LL.D., Henry Solly and Henry Ierson, M.A., who was elected in 1857.

Owing to the general migration of the residential population from the city to the suburbs during the following years, it was decided to remove the congregation to Islington. Preliminary services were held at Myddelton Hall on Sunday evenings, and as morning services only took place at the neighbouring chapel of Newington Green, the minister of the latter, the Rev. Dr. Cromwell, requested his congregation to assist the evening services at Islington. Carter Lane Chapel was sold, a site purchased from a florist in the Upper Street, and the building of the schoolroom commenced. Upon the completion in 1860, Sunday evening services were held here by the Rev. Henry Ierson during the erection of the church, funds being provided by the chapel sale, aided by private subscriptions. The architect of Unity Church was Mr. Thomas Chatfeild Clarke, and the style is the English Gothic. The church is enriched by handsome stained-glass windows, presented by families from Carter Lane in memory of their ancestors, bearing the names of Chamberlain, Lawrence, Nettlefold, Warren, and those in the apse of Preston. A magnificent window was placed at the Upper Street front to the memory of the 2,000 ejected ministers, and also on the west front, beneath the gallery, small stained-glass windows have since been added by Mr. J. T. Mackey, superintendent of the Sunday School for 30 years, in remembrance of his wife and son. Mr. John Bentley presented a window on each side of the church of lighter tints.

Unity Church was opened with much enthusiasm in August, 1862, when the devotional service was conducted by the minister, the Rev. Henry Ierson, and the sermon preached by the Rev. Thomas Madge, of Essex Street Chapel, Strand (now Essex Hall). Mr. Ierson retired in 1874 and became secretary to the British and Foreign Unitarian Association, and the Rev. Thomas Wesley Freckelton was appointed in his place. As his name implies, Mr. Freckelton was born a Wesleyan, but changed his opinions. He was an eloquent preacher and attracted large congregations. For several seasons he held "special services for the people" on

Sunday evenings, which brought together large working-class audiences. From 1890-97 the Rev. R. J. Plater (a convert from the Anglican Church) was the minister. A brilliant and scathing sermon on "The Athanasian Creed" was listened to with close attention by a crowded congregation and reported in "The Islington Gazette"; nevertheless Mr. Plater subsequently returned to the Church of England. He was succeeded by the Rev. G. Dawes Hicks, M.A., Ph.D. (Leipsic), whose high intellectual gifts were recognized and honoured by the regular attendance at the Sunday services of Dr. Martineau and his family. Dr. Hicks became sub-editor of "The Hibbert Journal"; he received the title of Litt.D. (Vict.), and after his retirement in 1903 from this his only ministry he was appointed Professor of Moral Philosophy, University College, London, and Examiner in Mental and Moral Science, London University.

The next minister of Unity Church was the Rev. E. Savell Hicks, M.A. (who although of the same name was not a relative), whose energetic and attractive personality made him deservedly popular during the all too short pastorate of seven years. Profound grief was felt by the congregation when he accepted the invitation to Dublin. Mr. Hicks suggested the erection of the Preston Memorial Buildings upon the yard behind the schoolroom, and carried the scheme through with great success. He felt confident that better accommodation for the Sunday School classes, and more scope afforded for institutional activities, would result in the increase of religious and social work. Also a great desire had been expressed that some memorial should be erected to Mr. Joseph Thomas Preston, who was for 20 years treasurer, and always indefatigable for the welfare the church. The Memorial Buildings, therefore, served a double purpose. They were opened on February 12th, 1907, with a few touching words by Mr. Joseph Preston's sister, Miss Anne Preston, whose recent death brought deep sorrow and loss to the church.

In 1910 Unity Church was saved the experience of a long interregnum, as the Rev. W. Tudor Jones, Ph.D. (Jena), was returning from New Zealand upon the completion of his four years' work of founding and building the Unitarian Church at Wellington, in which he had been so ably assisted by his wife. Dr. Tudor Jones, like many of the ministers had passed through the pain of changing his religious convictions. Shortly after his arrival in England his spiritual sermons, strong personality and genial influence won for him a warm invitation from the congregation of Unity Church to become their minister, which he immediately accepted. He has since devoted himself with great energy and earnestness to forwarding the Unitarian cause in Islington; the evening congregations continue to increase and many new members have been enrolled. The Jubilee of the building will occur in the autumn of this year, and arrangements are in progress for the worthy celebration of the event. A Jubilee Fund has been started, and exertions are being made by the minister, by Mr. Alfred Wilson (treasurer), by Mr. F. Leyden Sargent (secretary), and the committee on its behalf, trusting that the result may prove of real benefit and support to Unity Church. C. T.

Unitarian Martyrs.

The Committee of the British and Foreign Unitarian Association have recommended that Sunday, March 31st, be observed this year as the day for commemorating the Tercentenary of the martyrdoms of Bartholomew Legate and Edward Wightman; and have issued a slip setting forth such information as we possess concerning these men. The former was burnt in Smithfield on March 18th, 1612, and the latter at Lichfield on or about April 11th, in the same year. Our March 31st will be March 18th in Russia, where the old style still prevails, having been abandoned in England in 1752. Accounts of these martyrs may also be found in "Memorable Unitarians," and in Wallace's Anti-Trinitarian Biography, and in the Dictionary of National Biography with referenees to earlier works on which these accounts are based. The earlier accounts were all written by men whose religious views were opposed to the martyrs, neither of whom published any book or pamphlet. They were condemned for merely uttering their sentiments by word of mouth. Their opponents, who recorded the charges against them, tried to represent their opinions in an invidious light, but were compelled to admit that they were men of good character and conduct. —A. D. TYSSEN.

A British Association for the Protection of Cattle in India has been formed in London. The sufferings of cattle upon cattle ships and railway trucks, too, need to appeal as much as ever to the humanitarian sentiment. But that way leads inevitably to reforms in slaughtering, and with some people to a refusal to make any demand for the slaying of animals for food —and therefore to a radical revolution in diet—on moral grounds.

The Bahai (Persian) movement is a reformed religion of a very broad and catholic type, as its principles bear witness: (1) Universal peace. (2) A universal language. (3) Spiritual equality under one Eternal Father, all men his sons; abolition of caste and class barriers. (4) The worth and dignity of labour; every person to have some useful occupation, for work is worship. (5) Universal education, for the poor, for the rich, for the girl, for the boy.

A woman was heard to say that "There is no record in the Bible that Jesus ever smiled," but her little daughter standing near said, "Mamma, I know he smiled once, when he said, 'Let the little children come unto me,' or else they never would have come."

A Unitarian Missionary.

The Rev. George Street, Unitarian minister, Buxton, Derbyshire, is doing good yeoman work as a Unitarian missionary in several country villages in the Peak district in a most unpretentious manner such as is deserving of more recognition than has hitherto been given to his efforts. In addition to sustaining his church, congregation and Sunday School at Buxton he keeps alive an interest in our Unitarian Gospel in the village of Flagg, in the hamlet of Pomeroy, at Litton, and at Great Hucklow. He is assisted towards the expense of this extra village work by a small occasional grant from the East Cheshire Christian Union, but has no salary beyond his very modest stipend at Buxton, this extra missionary work being done simply for love. It is an example of zeal and devotion which ought not to be hidden. By making it known others may be encouraged, and increased support rendered to Mr. Street in his brave and devoted labours. The following is from his annual report made to his Buxton congregation on February 21st:—

So far as the morning and evening attendance was concerned the average had been maintained. The attendance at the Sunday School had considerably increased, and had necessitated the appointment of two additional teachers. Two years ago a committee of men had been formed, but this year women had been admitted, the committee now being composed of as many women as men, which he considered was a wise thing for them to do, to admit the ladies to their counsels and to their work in the church. A Ladies' Sewing Party had also been formed, to which they would be pleased to welcome new members. In referring to the mission stations, the Chairman said they had held their own. They had four mission stations. At the village of Flagg twelve meetings had been held during the winter months. At the hamlet of Pomeroy, at an inn called the Duke of York, a class had been held for some years. The landlord found the room and heated it, and did not charge a penny rent. It was an uncommon thing for a publican to have such a class; however, it went on very comfortably indeed; a quarryman played the harmonium. A class was also held at Litton Mills, this being the fourth season, and during the latter part of last year a new class had been started at Great Hucklow. In addition to this, illustrated lectures had been given as well. In accomplishing this work he had travelled 850 miles and walked 230, most of which had been in the dark and in all kinds of weather. This occupied two evenings of the week in the winter time. In addition he had preached twice at Buxton on Sundays, only being absent from the pulpit one Sunday during the year. He would like to acknowledge with gratitude the services of all who had in any way helped either in the musical part of the work or in any other way.

Jelly Fish Theology.

An "Anglican" has written a letter to a local newspaper recently in which he says: "I wonder whether any 'Churchmen' find themselves at home in services that suit both them and Unitarians. If so," declares he, "I should say their theology is of the jelly-fish, invertebrate order." He evidently doubts whether this happens with "Churchmen," for his whole letter is a thrust at a Congregationalist. The incident that provoked it is interesting. There is an Undenominational Church, started in the locality by Unitarians who did not wish to be known as Unitarians; so they call theirs an Unsectarian Church, and the building they erected they name the Assembly Room. This no doubt was done with the idea of getting people of other denominations to support and join them. Their movement was a split off from a local Unitaran Church. They appointed a Unitarian to be their regular minister, and use a Unitarian hymn-book.

So "Murder will out," even the murder of a name. It could not be forgotten that the founders of this Unsectarian Church are Unitarians. Their church, too, is entered in the Unitarian Year Book, amongst the Unitarian churches; its church officers send reports of their church activities to the Unitarian papers for insertion in the news of Unitarian churches, and in other ways the advantages of organic connection with Unitarian organisations is sought. The consequence is that the covert Unitarianism leaks out unexpectedly into public recognition. A member of a Congregational Church was asked to preside at a public function in connection with this Unsectarian Church. Quite innocently this man, a prominent citizen, speaks of the people of this church as Unitarians, pays a tribute to Unitarianism, and frankly declares "I am a Unitarian," and states that if he left his own church for any other he would certainly join a Unitarian Church. The speech is reported in the press, and "Anglicanus" writes his letter of surprise, in which he says of the Congregationalists: "I do not envy the feelings of a preacher who, week after week, has to proclaim the divinity of Christ, and knows all the time that a leading member of his congregation does not believe a word he says on the subject," and wonders "whether any 'Churchmen' find themselves at home in services that suit both them and Unitarians." Of course it is notorious that many Churchmen are quite at home when they hear Unitarian preaching if, as an Anglican dignitary has declared, there are more Unitarians in the Church of England than in all the Unitarian Churches of the land. "Anglicanus" says also of the Unsectarian Church that it is plain what "goes on occasionally in a Unitarian Chapel," and so stamps it publicly with the Unitarian name.

The remark that only theology of the jelly-fish, invertebrate kind can suit people of different sects is true. But vague, indefinite doctrine is poor stuff to train children upon; it inculcates no strong convictions, inspires no fervent faith, contains no

missionary message, and is useless as a basis for the noblest spiritual life.

A correspondent in the "Inquirer," writing upon "Christianity and Comprehension," touches the same point. He asserts that comprehension is "a vain striving after wind"; that "where there is no affinity there can be no inclusion"; that "bare comprehensiveness as a basis of religious solidarity is a castle in the air"; that "'all and sundry' can never become a brotherhood"; and rightly urges, "let us build up the Faith and avoid side tracks."

Will not the aim to get "All and sundry" into our National Conference necessitate indefiniteness of doctrine, destroy the missionary spirit, and result in that "jelly-fish or back-boneless" theology which may be anything or nothing?

Let us know what our mission is and do it, and stand squarely and openly in our true colours.

A Vindication of Marcus Aurelius.

By A. D. TYSSEN, D.C.L.

(Concluded from the March Number).

We may add that we find appended to Justin's First Apology a letter from Antoninus Pius to the Assembly of Asia (i.e., the province of Ephesus) dated in his 15th tribuneship (July 152-3) directing the acquittal of persons charged with nothing except the fact that they were Christians. And Eusebius (H. E. IV., 13) states that this was published at Ephesus. The authenticity of this letter has been doubted, but Eusebius refers to a lost work by one Melito in support of his statement: rather curiously, however, he places the name of Marcus Aurelius at the head of the letter instead of that of Antoninus Pius, for Marcus Aurelius never had a 15th tribuneship. If the letter was written by Antoninus Pius in consequence of Justin's Apology, the facts suit the view that Justin repaired from Rome to Ephesus as already suggested. We may add that Antoninus Pius lived till March 7th, 161, and was then succeeded by Marcus Aurelius.

Another charge made against Marcus Aurelius is that he sanctioned a persecution of the Christians at Lyons and Vienne in Gaul, according to a narrative set out by Eusebius in his Church History (V., 1). It is a strange fact that this narrative has been accepted as authentic by Church writers and free critics, while the marks of its fictitious nature are glaring. It is full of incongruities. One element in it is that some Christians renounced their faith at the outset of the persecution, but seeing the constancy of the others they returned to it again; and the faithful Christians did not arrogate any superiority over the backsliders, and we read—"This account may be profitably added respecting the love of those blessed brethren towards those that fell away, on account of those also, who, after these events, unsparingly exercised an inhuman and merciless disposition towards the members of Christ." This must be an allusion to the Novatians, who did not appear on the scene until some 70 years after the death of Marcus Aurelius.

The narrative does not mention the name of a single Roman official, nor does it mention Irenæus, who must have been a Presbyter at Lyons at the time, and who became bishop there immediately afterwards. Irenæus has left a book against heresies, in which he mentions that he was dwelling amongst the Keltæ, where a barbarous dialect was spoken (I., 1, §3), and he mentions generally that many members of the Christian Church suffered martyrdom (IV., 33, §9); but he makes no allusion to any recent persecution in his own district. Marcus Aurelius died on March 17th, 180, and the work of Irenæus must have been written within the next 10 years, since he mentions that Eleutherius was bishop of Rome at the time (III., 3, §3).

Tertullian also states definitely in his work called Apologeticus that Marcus Aurelius did not persecute the Christians (Apol. 5). It is true that Tertullian makes a good many random statements, and in the passage respecting Marcus Aurelius he refers to a spurious document, and speaks also of Vespasian who lived long before him, and Pius, whose reign was somewhat remote. But he was in a position to possess accurate knowledge concerning Marcus Aurelius. The date of his work called Apologeticus can be approximately fixed by a sentence in c. 4—"Has not Severus, that most resolute of rulers, but yesterday repealed the ridiculous Papian laws?" Septimius Severus began his legal reforms in 197 and died in 211. Tertullian also mentions the death of Marcus Aurelius as having happened "in these days" (Apol. c. 25). And he couples one Cassius, who raised a rebellion against Marcus Aurelius in May, 175, with Niger and Albinus, who opposed Septimius Severus from 193 to 197 (Apol. 35, Scapu 2). The reign of Marcus Aurelius extended from March 7th, 161, to March 17th, 180. It is clear that Tertullian had some personal knowledge of the state of affairs at that time, and he could easily have gained further information from Christians who were a little older than himself. His statement concerning Marcus Aurelius is therefore good evidence and negatives the authenticity of the narrative of persecution at Lyons which is set out by Eusebius. Eusebius indeed places the persecution in the year 177, two years after the rebellion of Cassius and only three years before the death of Marcus Aurelius. Tertullian must have been in a position to know what was happening at that time.

It seems, therefore, that we may exonerate Marcus Aurelius from the charge of persecuting the Christians; and we can think all the better of him on that account, and we may add that we can also think all the better of the Christians of that time, when we find that there was nothing in their conduct which provoked hostile measures on the part of Marcus Aurelius.

Home Circle.

Resurrection.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jewelled crown
They shine for evermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit
Or rainbow tinted flowers.

There is no death! The leaves may fall,
The flowers fade and pass away—
They only wait through wintry hours
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread,
He bears our best-loved things away,
And then we call them "dead."

He leaves our hearts all desolate
He plucks our fairest, sweetest flowers—
Transplanted into bliss they now
Adorn immortal bowers. —E. B. Lytton.

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

CHAPTER IV.

John Banks, the runaway son, had resented harsh treatment on board the ship, and had left it in disgrace. He faced the world, feeling that it was against him, and when starving for bread to eat he stole some from a shop, and the magistrates sent him to prison.

The chaplain of the prison was away on holiday, and a friend of his, also a minister, had asked to be allowed to act as his substitute in order to get some acquaintance with prison life. This minister's name was Randal Wray. He was on a visit, and he was unknown in Norton, where the prison was, and was permitted to act on the recommendation of the chaplain.

Mr. Wray visited the cell in which John Banks was confined. He noted the hardness of the gaolers, and the severe military-like discipline that seemed to rule throughout. He spoke kindly to John and ultimately got him to talk, and to tell how he came to be there, and drew from him the story of his life. He saw that the lad had been the victim of bad conditions all along, that his lot had been a loveless one. So his heart went out to the lad, and he spoke to John with tender sympathy that touched the boy in a way that surprised the lad himself, and made John feel, for the first time in his life, that he had a friend.

After leaving the cell Randal Wray met the governor of the prison.

"Good morning, Mr. Wray, it is really very good of you to come and help us here while the chaplain is away."

"Thank you. I am glad to get the experience, and to find what opportunities of doing good a prison affords."

"Not much opportunity, I'm afraid," said the governor. "Prisoners are mostly too hard to appreciate the kindly services of a minister."

"Yes, they may be hard, and they have had much to make them hard, but they have their soft places if only it is possible to get at them. I believe, Mr. Earnshaw, that there is some good even in the worst."

"Do you? Well, it requires a lot of faith to believe that of many that I've seen. I grant you that some of the hardest will shed tears and blubber sometimes when somebody talks quietly about a good mother. But the good fit soon passes away and they are as hard as ever."

"I've seen a case this morning; a lad who never had a good mother, who does not know what a good mother or good father is. If he had, he would not have been here. Yet hard as I found him at first I know there is much good in him."

"How do you know, sir?"

"I saw it in his eyes."

"Tears, may be?"

"No, not tears, but something better. I saw a light in them, an awakening in surprise, as if from sleep, to something he did not expect, but was joyed to find, and yet scarcely dared to trust his awakening. A little sympathy and friendly talk changed the lad's face so that I could see that there is in him the making of much that is better than the character of a criminal."

"Ah, Mr. Wray, you are new to this work. It is always the way when a new chaplain comes here that he is filled with hopes of everybody; but longer experience soon cools that faith and earnestness, even in a minister. I am sorry to have to say so; but that's what usually happens."

"Your words are not very encouraging, truly, Mr. Earnshaw. But a case like that, a first offender—suppose he were your lad surely he would be worth saving. I only wish I had full opportunity under better conditions to experiment on that lad."

"Experiment! Ha! ha! Why you talk like a physician who is eager to operate. I am really amused at you parsons."

"I hope, sir, that I am a physician. It is just what I would try to be to the soul of that lad. I believe something better can be made of him."

"You do? Well, the magistrates will be visiting this morning. This lad, though getting quite a big fellow, is, as you say, a first offender. Perhaps the magistrate who sentenced him will agree to give you a chance to try your experiment, if you wish. You can ask him, but you must have some definite plan

in your mind, for if he consents he will require to know what you propose to do."

"Many thanks for the suggestion. I will act upon it."

Randal Wray interviewed the magistrate, and offered to get John Banks into a Restoration School, where he could be put under kindly treatment with a view to fit him for a useful career. His persuasion was so effective that the magistrate signed a paper authorising the removal of John Banks to the Restoration School.

Randal Wray reported it to the governor, who smiled in surprise at Wray's success.

"You must have got at the magistrate's tender part, Mr. Wray, for to tell you the truth I did not think your appeal would have any effect. Now you will be able to see what your experiment will come to."

"Yes, I shall, Mr. Earnshaw. Such an experiment has no possible chance in this place."

"Why not?"

"Because the discipline and treatment are exercised for the very purpose of inspiring fear in the minds of the prisoners. And where that is there is no possibility of appealing to the noblest motives. What is needed is not only firmness, but along with it that kindness which inspires trust, and which casts out fear. Discipline is necessary, and it must be strictly and firmly adhered to, but if it is to do any real good it must be actuated by the most exalted motive: that of promoting the welfare of the person under treatment."

"Your faith, Mr. Wray, is great. You now have your opportunity to put it to the test. I hope you will succeed."

"Thank you, Mr. Earnshaw, I believe I shall."

(To be continued).

The Duty of the Pew.—By Rev. W. H. LYON, D.D.

The local church consists of two main elements, the minister and the people, the leader and the led. The minister is an individual and can easily be held to his responsibility. In fact, the danger is that his responsibility may be over-rated, and that, under cover of the common phrase, "Dr. A.'s church," or "Mr. B.'s church," the congregation may slip out of its part of the common work. The payment of pew rent may exhaust its sense of duty.

Hence comes the need of often reminding the congregation that it is not an abstract idea but an organization of individuals, each of whom counts one in the worship and work of the church. Let every member of a parish say to himself on Sunday morning, while he is planning the life of the day, "Now, if I go to church, I shall make the congregation larger by one and by so much help make the occasion more cheerful and successful. I shall by so much make the hymns easier to sing and the responsive psalm more hearty in the reading, as every jar in the battery makes the electric current stronger. I shall expect to be helped, but that is not the whole matter. I shall be a help to both the minister and people. This is one of the occasions on which it makes less difference who I am than that I am there." It seems as if every generous man or woman must decide to go, if the matter stands before him in this light.

National Unitarian Temperance Association.

President: Mr. H. C. CHANCELLOR, M.P.
Organising Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

TEMPERANCE IN SIBERIA.

The following incident may interest the readers of the "Unitarian Monthly":—

One Friday evening in the summer of 1910 I was introduced in the London Esperanto Club, at St. Bride's Institute, to the Rev. Innokenti Serishev, a priest of the Russian Orthodox Church, living at the village of Sergolgin, in Eastern Siberia, near the Mongolian frontier. This remarkable man, without any knowledge of English, French, Dutch, or Italian, was then making a tour through Europe, and had already visited Germany, Holland, and Belgium. He had learned Esperanto a few months previously, and had met and been helped by Esperantists everywhere. He told me that he was specially anxious to obtain information as to the methods adopted in this country for teaching temperance habits to the young. I was able to obtain some particulars from the secretary of the Band of Hope Union, which I forwarded to Mr. Serishev, with whom since that date I have been in constant correspondence. Having learned that he had made the acquaintance of an American gentleman controlling some gold mines in the vicinity, and could thus obtain assistance in reading English books, I sent him a copy of the "Temperance Manual for the Young," Mr. Wakely's "Hints and Helps," also a supply of the Esperanto edition of the leaflet, "Take care of the Children," published by the Band of Hope Union. It is to be hoped that in this remote corner of the Russian empire a seed is being sown which will bear good fruit in the future, especially as Pastor Serishev informs me that in the cluster of villages in his district, 125 miles from the nearest railway station, there are many speaking and writing Esperanto, indicating that this interesting and easily acquired language has taken a firm hold of the intellectual classes in Russia and Siberia, and is opening up to them a means of communication with fellow thinkers and reformers in all parts of the world. Pastor Serishev has an article in one of the leading Esperanto journals describing the progress of temperance work in Russia. A member of the Duma, Mr. Chelishev, has succeeded in arousing a great deal of interest in the subject of temperance reform, and it has been discussed both in the Duma and in the Imperial Council of State. The St. Petersburg Alexander Newski Society (a Church organization) issues a large quantity of temperance literature, posters, leaflets, booklets, postcards, lantern slides, etc., and temperance societies have been formed in many of the large cities.—J. BREDALL.

Anecdotes and Illustrations.

LORD BROUGHAM AND THE APPARITION.

There is a story told that Lord Brougham, when a young man at the University, often discussed with his intimate friend, a fellow-student, the mystery of death and the possibility of a life beyond the grave. Before leaving the University they made a compact together; it was agreed between them that whichever of them died first, if there is a future life, would, if possible, come and make his appearance to the other as evidence of it. The two young men separated; many years passed away, and Brougham had attained to eminence in England, and his old fellow-student had long been away in India. So many years had passed that Brougham had long ceased to think of that compact. But one day he was in his bath, and he suddenly felt there was another presence in the room, and turning he saw before him the form of his whilom friend and fellow-student so plainly that there was no mistaking who it was; and then just as suddenly the presence vanished and was gone. Then Brougham remembered the compact. Some time after news came from India that his friend had died there, and that he died on the very day of the appearance to Brougham.

THE LEADER ALIVE AGAIN.

Suwarrow, the Russian general, was wounded, and was being carried off the battlefield; his soldiers, left without their beloved commander, fell into confusion and fled. But the hardy veteran perceiving it sprang from his litter, mounted his horse, bleeding as he was, exclaiming "My children, I am still alive," rallied them, and led them on to victory. So with the disciples of Jesus, though scattered and discouraged at first after the crucifixion, were roused again into missionary activity by their belief in immortality, and that their Master was still alive, risen from the dead body into life above. This was their belief in the Resurrection, and they believed the spirit of Jesus was with them.

ANALOGIES OF RESURRECTION.

The springtime of earth is the resurrection of forces of nature from seeming sleep and death. The root apparently dry and dead in the winter, bursts forth in spring and produces a beautiful flower. The trees naked and bare suddenly show signs of green buds, the sap rises from the grave beneath through trunks, stems, branches, and clothes the trees with glorious foliage. See also the unattractive grub creeping along a leaf, which in a short time apparently shrivels and dies, but out of its shrunken shell bursts a fairy-winged insect floating in the air in all the beauteous colours of the rainbow.

NARROW SABBATARIANISM.

A story is told, by a traveller who visited Jerusalem, of extreme Sabbatarian superstition in the Jewish quarter. A fire broke out on the Sabbath in a Jew's house. No one made the slightest effort to extinguish it. The unlawfulness of even kindling a fire on that day was interpreted as implying that fire must not be touched. Three young girls were burned to death when a little exertion might have saved them. A woman, on being reproached concerning this fearful calamity, said that it was a sacrifice acceptable to God, who would reward them for not breaking His commandment. Such commandments have been made by men under conditions when there were good reasons for them, so Jesus might well say that the Sabbath was made for man and not man for the Sabbath, and that human welfare must be considered higher than mere custom. He said very emphatically that it is always lawful to save life.

WHAT TWELVE PEOPLE CAN DO.

Jesus selected his twelve disciples. They were his first missionaries, and began the work of converting the world. Here is a sum in arithmetic. Suppose twelve people should each convert one person in a year to the true Faith, and then that each one of those twenty-four should make one convert every year, all new converts doing the same in an unbroken progression: how long would it take to convert the whole community in which you live? Would it take 1,800 to convert the world, or even 1,000 years? It is estimated that it would only take thirty years. But your whole neighbourhood is a smaller world and would take much less time. It can be worked out on paper, but much better would it be to work it out in reality by real organised effort. Will twelve people amongst you start their own little missionary society on this condition that each must make one new convert every month or every year? What a difference they might soon make.

VOLUNTEERS WANTED.

Active preparations were being made to send soldiers out to war. The commanding officer of the Scots Greys at Windsor was addressing his men, and after telling them what was to be done, said: "I want to know who will volunteer?" Expecting one or two volunteers only, he turned his back for a moment, and when he looked round saw the whole regiment apparently just as it was before, and not one seemed to have stepped forward. "What! the Scots Greys and no volunteers!" he exclaimed. He was getting angry when another officer touched his arm and said: "They have all stepped forward and volunteered." Missionary work wants doing: warfare against error, superstition and wrong doing; the truth waits to be propagated; who will volunteer?

FEELING SPIRITUALLY POOR.

I am not what I ought to be; I am not what I wish to be; I am not what I hope to be; but by the grace of God I am not what I was. —John Newton.

WHO ARE THE MEEK?

A missionary asked a negro boy at school during an examination: "Who are the meek?" The boy answered: "Those who give soft answers to rough questions."

SIR WALTER RALEIGH'S EXAMPLE.

Sir Walter Raleigh, a man of high courage and honour, was once insulted by a hot-headed youth, who challenged him, and on his refusal spat upon him in public. The knight taking out his handkerchief, replied: "Young man, if I could as easily wipe your blood from my conscience as I can this injury from my face, I would this moment take away your life." The youth was so struck with a sense of his own misbehaviour that he went on his knees and begged forgiveness.

PERSECUTION AND MARTYRDOM.

Diocletian, the last and worst of the persecuting Roman Emperors, said that the more he tried to blot out the name of Christ the more legible it became, and that whatever of Christianity he tried to eradicate it took the deeper root and rose the higher in the hearts and lives of men. The blood of martyrs was the seed of the Church. Happy is that Faith which is persecuted for it is sure to thrive.

The International Bible Lessons.

APRIL 7th: THE APPEARANCES OF THE RISEN CHRIST I. Cor., 15, 1-11. Text: Acts 2, 32.

THE LESSON STORY: (Read the Scripture passage). The Apostle Paul had preached the Gospel to the Corinthian Christians. In doing so he delivered unto them first that which he had "received" (3): how that Christ died, was buried, and rose again on the third day "according to the Scriptures"; that he appeared to Cephas (Peter), then to the twelve, then to above five hundred brethren at once, then to James, then to all the apostles; and last of all to Paul himself. Paul speaks of himself as one "born out of due time" (8), meaning born into the gospel later than the other apostles, and says that he is the least of the apostles, and is not meet to be called an apostle because he had persecuted the church. But he had become a Christian by the grace (favour) of God, and this divine favour had not been in vain; for he says that he laboured more abundantly than all the others, yet not himself, but the grace of God which was with him. But he and they so preached (about the appearances), and the members of the church at Corinth so believed.

NOTES: "Received" (3): handed on what he had been told of the appearances. See in what manner Jesus appeared to Paul: Gal. 1. 15-16; Acts 9, 3; 22, 6; 26, 12. It was "IN me," not seen by those who were with him, "a heavenly vision" (Acts 26, 19), a spiritual experience within. In the Scripture lesson all the appearances are classed together as being of the same kind in the same manner, to Paul no different than to the others. If to others as to Paul, then he means that the appearances were spiritual, not in bodily form in the flesh, but that he was seen spiritually.

The resurrection is not of the flesh, "it is raised a spiritual body" (verse 44), and "flesh and blood cannot inherit the Kingdom of God" (50)—cannot rise into heaven. That resurrection is spiritual, see also John 5, 24; 8, 51; 11, 25, 26; Ephesians 2, 5, 6.

According to the Scriptures" (3, 4) an appeal to texts from the Old Testament to confirm belief in these things.

The Gospel records of the Resurrection were written long afterwards; they are a mass of contradictions, and possess no historical value.

Resurrection "from the dead" is from the dead body into the spiritual life.

LESSON TOPICS.

1. Paul the preacher.
2. Did Christ die a substitute "for our sins?"
3. What value O. T. quotations as to Jesus?
4. Theories of Resurrection.
5. How false accounts grow.
6. What is the work of an Apostle?
7. Paul the Persecutor.
8. Boastfulness and humility (10).
9. Resurrection and Springtime.
10. Object Lessons: Burial, Scriptures; sleep; apostle; church; Easter; Witnesses (Memory Text).

HYMN: "Past are the cross, the scourge, the thorn," or "In the cross of Christ I glory."

APRIL 14th: THE USE OF THE SABBATH. Mark 2, 23 to 3, 6. Text, Mark 2, 27.

THE LESSON STORY: (See the Scripture passage). Jesus and his disciples went through the cornfields on the Sabbath, and his disciples plucked ears of corn. The Pharisees told Jesus that this was unlawful, but he reminded them that David, when he and others were hungry, went into the temple and took bread from the holy place for himself and others, which it was lawful only for priests to eat; and he told them that "the Sabbath was made for man, and not man for the Sabbath, and that man" (the son of man) is master of the Sabbath. Jesus went into the synagogue and saw a man with a withered hand; his enemies watched to see whether he would heal this man on the Sabbath, to get a chance to accuse him. He asked those who were watching: Is it lawful to do good or harm on the Sabbath? to save life or to kill? But they did not answer. Angry with them for their hard-heartedness he asked the man to put forth his hand, and restored it whole as the other. Then the Pharisees went and took counsel with the Herodians how they might destroy him.

NOTES: See also Matthew 12, 1-14; Luke 6, 1-11. To pluck and to rub away the husks in the hand was considered to be equal to reaping and threshing, and therefore unlawful work on the Sabbath. Herodians (3, 6), members of the court party, supporters of the Herod family.

LESSON TOPICS.

1. Sabbath and Sunday.
2. How to keep the Christian Sabbath.
3. Sabbatarianism.
4. Lawful always to do the right.
5. Man is greater than institutions.
6. Watchful enemies eager to accuse.
7. Human need the greatest claim.
8. Righteous anger.
9. Hard-heartedness a cause of grief.
10. Object Lessons: Cornfield; ears of corn; bread; priests; Sabbath; synagogue; withered hand.

HYMN: "This is the day of light," or "Glad was my heart to hear."

APRIL 21st: THE APPOINTMENT OF THE TWELVE. Mark 3, 7-19; Matthew 5, 13-16. Text, John 15, 16.

THE LESSON STORY: (See the Scripture passages). Jesus and his disciples withdrew to the sea, followed by a great multitude from Galilee, Judea, Jerusalem, Idumæa, and beyond Jordan, and about Tyre and Sidon; hearing what great things he did, many came unto him. And he got into a boat because the crowd pressed upon him. He healed many. People who had plagues wished to be touched by him, those with unclean spirits fell down before him and cried out: Thou art the Son of God (11), but he charged them that they should not make him known. And he went up into a mountain and called to him those he wished. He appointed twelve to be with him, who might be sent forth to preach and to cast out evil spirits: Simon he surnamed Peter; James and his brother John, sons of Zebedee, them he surnamed Boanerges or Sons of Thunder; and Andrew, Philip, Bartholomew, Matthew, Thomas, James, the son of Alphæus, Thaddæus, Simon the Cananæan, and Judas Iscariot, who betrayed him.

He told them they were the salt of the earth, but that if they lost their savour they would be good for nothing; and that they were the light of the world like a city on a hill that cannot be hid. Their light like that of a lamp should shine unto all that men should see their good works and glorify the heavenly Father.

NOTES: See also Matthew 10, 2-4; Luke 6, 13-16. Verses 7-8, find the places on the map. Idumæa, ancient Edom. Herod was an Idumæan. "Healed many" (10) might mean healed many heart-sick people in the multitude. "Unclean spirits," unclean dispositions in men. "Thou art the Son of God" (Messiah, or the Christ), along with verse 12, indicates that this portion at least was written so long after the event that the doctrine of the Messiahship of Jesus had grown, and this is a support for it. It may not be historically true. "Cananæan" (R.V.) is Aramaic equivalent for "Zealot."

LESSON TOPICS.

1. Jesus becomes popular; and why?
2. Public pressure and a Reformer's dangers.
3. Plagues, scourges, and ignorance of sanitation.
4. Healing by touch.
5. Evil spirits can be no real help.
6. Character sketches of chosen disciples.
7. Why Jesus selected them (Memory Text)?
8. Appointed preachers and reformers (to cast out demons).
9. Missionaries, to impart soundness (salt) and light.
10. Object Lessons: Sea, boat, plague, mountain, thunder, salt, city, lamp, bushel, house, light.

HYMN: "God of Jesus, hear me now."

APRIL 28th: THE BEATITUDES. Matthew 5, 1-12. Text, Matthew 5, 8.

THE LESSON STORY:

(1) And seeing the multitudes he went up into the mountain: and when he had sat down his disciples came unto him: (2) and he opened his mouth and taught them, saying

(3) Blessed are the poor in spirit: for theirs is the kingdom of heaven.

(4) Blessed are they that mourn: for they shall be comforted.

(5) Blessed are the meek: for they shall inherit the earth.

(6) Blessed are they that hunger and thirst after righteousness: for they shall be filled.

(7) Blessed are the merciful: for they shall obtain mercy.

(8) Blessed are the pure in heart: for they shall see God.

(9) Blessed are the peacemakers: for they shall be called sons of God.

(10) Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

(11) Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you falsely for my sake. (12) Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

NOTES: See also Luke 6, 20-26. "Blessed"—happy. "Poor in spirit," those who feel poor spiritually. "Mourn"—for their sins and for other people's sorrows. "The meek," the kind and gentle people. "Hunger and thirst"—longing.

LESSON TOPICS.

1. How to be happy (not by self-seeking).
2. How the Beatitudes depend on each other (all one).
3. How the kind people are victors and inheritors.
4. Purity of character makes clearness of vision.
5. True heroism, loyalty under persecution.
6. Good that comes by martyrdom.
7. Bearing misrepresentation for sake of right.
8. What is the kingdom of heaven?
9. Why persecuted prophets rejoice.
10. Object Lessons: Kingdom; the earth; hunger; thirst; heart; reward.

HYMN: "How sweet, how heavenly is the sight."

Sunday School Topics.

A more general agreement is developing, on the importance and necessity of systematic religious instruction in Sunday Schools. Haphazard "teaching" let us hope is doomed to disappear.

It is not likely that the Bible as a text-book will be lost sight of. With all the new light thrown upon it the grand old book becomes more intensely helpful and interesting, and a good basis upon which to work.

There has been an interesting correspondence in "The Christian Life" against allowing any tobacco smoking upon Sunday School premises, on the ground of its bad effect in the power of example.

In Boston, U.S.A., there is a Sunday School Workers' Union which includes the pastors, school officers and teachers of all denominations in that city.

The President of the American Unitarian Sunday School Society visits branches of the Unitarian Women's Alliance connected with individual churches, and addresses his appeal to them for active interest in and support of Sunday School work.

The Unitarian Sunday School in Fairhaven, Mass., U.S.A., has been served by one superintendent, Mr. J. Tripp, for more than fifty consecutive years.

Sunday School Teachers will find "A Book of Golden Deeds" by Charlotte M. Yonge, T. Nelson and Sons, bound in cloth, over 400 pages, in good type, 6d.— a very helpful acquisition for talks to the class.

"Surely the Bible, religious history, and the doctrines of one's church are matters on which parents should wish their children to be taught, and to be taught well and seriously."—Rev. Dr. W. H. Lyon.

The Unitarian Women's Alliance in America, and the League of Unitarian Women in Great Britain include in their membership many Sunday School teachers, and also mothers of the scholars, specially interested in the religious instruction of the rising generation. These organisations are consequently natural allies of the Sunday School.

Mr. J. L. Paton, High Master of the Manchester Grammar School, speaking of Charles Dickens' love of, and true understanding of children, said: "I would be inclined to say to a teacher, 'If you don't love your Dickens you don't love children, and if you don't love children you are not a fit and proper person to teach them.'"

The Sunday School Teachers' Forward Movement in Birmingham representing all the Protestant denominations, but initiated by the Unitarians, has received an impetus through a course of lectures recently delivered at the University by Dr. J. Estlin Carpenter, Principal of our Manchester College, Oxford. In consequence a scheme for the founding of a University Lectureship for Sunday School teachers is being urgently pushed forward.

The London Unitarian Sunday School Society annual meeting, at Essex Hall, March 9th, was enthusiastic, well-attended, and much active and encouraging work was reported.

At Buxton, on February 14th, about 80 scholars were entertained at the annual school party, when prizes were distributed, and the proceedings included an excellent lantern lecture on "The Horse and his Rider," by Mr. O. Callaghan, of London, giving the history of the horse, relating its great service to mankind, illustrating its points and characteristics, humane methods of treatment, emphasising the intelligence of the noble animal and its devotion under kind treatment.

One thousand new subscribers, and one thousand pounds in new subscriptions during the current year for the B. and F. U. Association, is a task which its missionary agent has set himself to accomplish.

In a published list of denominational organisations for the promotion of Social Service the distinctive name of each denomination is clearly and openly given with the exception of that connected with Unitarian churches, and the name of that appears as the National Conference Union. How absolutely colourless, non-descript and unrecognisable. What "National Conference Union?" Is it the Conference of the nation or what, that any stranger to us may understand by it? It looks either as if Unitarians are ashamed to be known as interested in Social Service or are afraid to be known as Unitarians. In either case what an absurd misrepresentation of real Unitarians that is. Can Unitarians be expected to grow enthusiastic in support of such a cryptic body as that?

The National Conference of Unitarian and kindred congregations will hold its triennial meetings at Birmingham, April 15 to 19. Copies of programme, and railway certificate for reduced travelling fare can be secured from the Conference Secretary, Rev. James Harwood, B.A., 60, Howitt Road, London, N.W.

At the recent annual meetings of the Khasi Hills Unitarian Union of Churches, India, 25th anniversary, at Nongtalong, it was reported that their Young People's Association held night schools in various places, and that their women made collections of handful of rice every morning and evening in support of their preachers, and there was evidence of much devotion to the Unitarian Faith.

An attempt to prevent the appointment of Mr. W. H. Redfern, son of Rev. R. S. Redfern, as emergency teacher in the Sandbach Church of England School by the managers, because he is a Unitarian, has been defeated by the Cheshire Education Committee.

Literature.

"The Bible Literature in the Light of Modern Knowledge," by E. Savell Hicks, M.A. (Oxon), 2/- net. The Sunday School Association, Essex Hall, Essex Street, Strand, London, W.C.

The Higher Criticism has made the Bible an increasingly fascinating study. It is now more and more recognised that theological bias and preconceived notions must not stand in the way of getting at the facts concerning the Scriptures. Expert scholars imbued with the scientific spirit, which is identical with the passion for truth, have brought to bear all the resources of the widest learning upon the problem of the origins and growth of the literature of the Old and New Testaments. They have brought wonderful things to light; accounts of their discoveries and conclusions are most interesting to read and extremely illuminating and instructive. But these are contained in books beyond the reach of the average reader who has not the time to master the contents of the larger works of specialists. In the book under notice Mr. Savell Hicks has brought the results and conclusions of modern scholarship into convenient and readable compass. He tells the story of what Biblical Criticism has done in a way that makes the reading of it one of the keenest of intellectual pleasures, and concurrently relates not only the history of Biblical literature, but that too of the Hebrew nation in its long and varying course of fortune and misfortune. He has done his work well. He wastes no words, but combines brevity with compactness of information which omits no important step in the developments he describes. His work will make a fine text book for adult classes, providing as it does a most attractive course of study. There is no other book of its kind which can serve this purpose so well. The composite authorship of books of the Bible is explained and illustrated clearly; their connection with the circumstances of the times in which they were written, with graphic pictures of the world movements going on which affected the Jewish people and the early Christians so powerfully. The real significance of Old Testament Scriptures, of Gospels, Epistles and Apocalype is well brought out, references and authorities are given, and in such a clear and effective manner as to leave the reader with a gratifying feeling at the end, that at any rate now he really understands his Bible. This little book will add to the already excellent reputation of the publishers for the issue of up-to-date manuals on Biblical subjects, and it reveals its author as one possessing a rare gift of condensed, but yet pictorial exposition of the kind most helpful and attractive to the reader. The book has only to be known to become in great demand. Though remarkably free from defects often met with, we note a few oversights in proof correction which will no doubt be remedied in a second edition, including dropped letter p. 12; "plane-sailing," p. 125, is intended for "plain-sailing"; and "the utter ruin of the State was complete," p. 33, might no doubt dispense with "utter." But where there is so little to criticise these are but trifles.

The Wide World.

Never was a time when mankind collectively was receiving its education in a severer form or with such graphic object lessons as now.

If anything will make people think out their collective salvation surely the experience of this wholesale coal strike will.

One thing emerges above all other: the great need of righteousness between man and man, between class and class. Justice is all that is required to create harmonious relations, for nothing is ever settled until it is settled right.

The power of the people—the giant demos—how great for good or evil. There are signs that this giant strength is under great self-control, and that it is not being used without a deep sense of responsibility. May this wisdom increase.

The sense of power should inspire self-respect, dignity, and the wise self-restraint that confidence in right engenders, then it will be used to good ends—perhaps to make war between classes and nations impossible.

Privation and distress are inevitable when there is an absence of right relations. But the body politic learns its way to health through its sufferings. The pity is that some make commercial profit and steal selfish advantage out of the hardships of the weak and helpless. To act thus barbarously on the principle: "Your necessity is my opportunity" is a crime, and the nation will ultimately learn to treat it as such.

If we are not willing to learn that we are members one of another and responsible for each other's condition, rough experience will drive the truth into us, as people in China, Russia, Germany, America, England, Ireland, and everywhere are finding out.

The Ruler of the Universe has ways of securing His purposes, and therefore of teaching nations and individuals the one remedy for all ills—the divine justice.

Unitarianism in Japan is progressing and taking firm root under native Japanese Unitarian ministers, Rev. Dr. Clay Macauley, of America, being still the organising head of the movement.

Mrs. Sydney Titford, who has kindly contributed the article on Unity Church, Islington, is a very devoted member of that church, and one of those who were requested by Dr. Cromwell to assist in the Myddelton Hall meetings before the year 1860, and has been one of the "Unity" people ever since.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

LEAGUE LETTER.

The following letter is sent to the Secretary of each Branch of the League.

Dear Madam,

Owing to limited space we cannot say much about the meeting of the Council which was held on March 20th at Essex Hall. Reports of the meeting will be found in the "Inquirer" and "Christian Life." There was a very good attendance of delegates and friends from London and the neighbourhood, and a few representatives from places further afield. The address by Mrs. Davies, of Wakefield, gave great pleasure and aroused much interest, and it was certainly both eloquent and inspiring. The Organizing Secretary has just come back from a round of visits to a number of churches in Yorkshire and Lancashire, the women's societies of which had not yet joined the League. Wakefield, Huddersfield, and Scarborough have now joined and will link themselves up with the Leeds and District League, of which the Mill Hill Chapel Branch is the centre. In Lancashire the visits have resulted in the formation of a number of new branches: Chesham (Bury), Accrington, Heywood, Stockport, Sale and Moss Side have joined, and it is expected that three other societies visited will shortly follow suit. About ten new branches have been added to the League's roll. The Secretary had also the pleasure of visiting a number of branches and of being present at the Spring meeting of the Liverpool District League.

We shall be very glad to hear from the London branches as to what use they have been able to put the Lecture List; also any suggestions for its further development will be gladly received. The scheme is quite new, and it will be a help if ladies willing to give an occasional address or talk to women will send in their names. All communications concerning this department should go to the Lecture List Secretary, Miss Ethel Hargrove, Essex Hall. It has been suggested to the Mill Hill Chapel Branch that a similar scheme might possibly be worked under their auspices in the Leeds district, and it is hoped that an experiment of this kind will be made in Yorkshire before long, and also in Liverpool. The signs of development and increasing activity among the women's societies are encouraging, and if there are any signs of slackness or inertia, it is in those which still find it difficult to realize the prime importance of regular committee work and that business methods are "worth-while" even in the smallest group of workers, if their work is to flourish and interest in it to be kept alive.

APPEALS.

The Dundee Branch will be grateful for contributions for its Sale of Work and Candy Sale to be held on April 30th in aid of funds for improving the heating and lighting of their church. These should be sent by April 18th to Miss Meldrum, Lessadell Cottage, Balgray Street, Dundee.

The Sale at Pontypridd is postponed owing to the coal strike, and the Ilminster Bazaar has been put off till the autumn in consequence of the death of the minister.

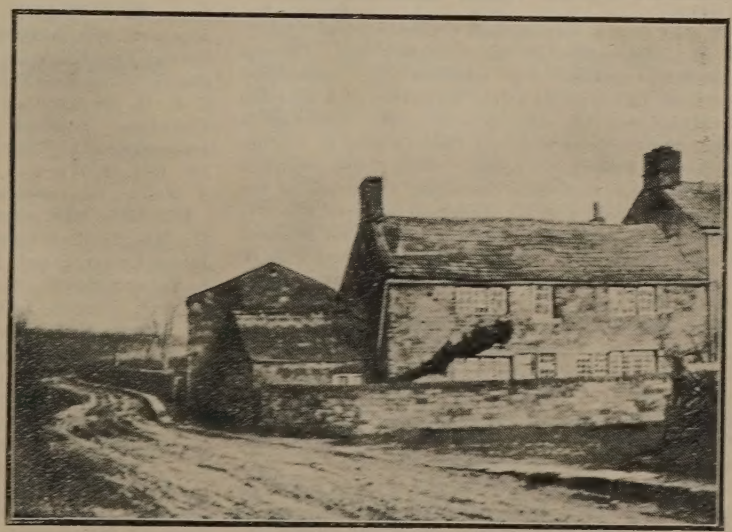
Sincerely yours, H. B. HERFORD.

PRIESTLEY MEMORIAL FUND

APPEAL FOR SUBSCRIPTIONS

Bronze Statue in Market Place of his Native Town of Birstall, near Leeds

Subscriptions may be sent to Walter Bagshaw, Esq., F.R.M.S., J.P., Birkenshaw, Bradford, Hon. Treasurer; or "The Priestley Fund," London City and Midland Bank, Batley.



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Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, Dovestone, Denton Road, GORTON, Manchester, except Calendar matter and corected proofs which should be sent direct to the printer.

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

DR. PRIESTLEY MEMORIAL: A proposal has been made to erect a statue to Dr. Priestley, and a correspondent to "The Christian Life" appears to have suggested that it would be better to raise a Memorial Fund and apply the income in fees for special sermons on his life and works. The question of honouring W. E. Channing and Dr. Martineau has also been mooted, the administration of such funds to be entrusted to the Committee of the British and Foreign Unitarian Association. Why not also for prize essays from scholars of our Sunday Schools on these worthies?

Railway Traffic Disorganisation.—Parcels of these copies are sent out as early as usual; if any arrive late it will be due to the Coal Strike and withdrawal of trains.

Owing to partial breakdown of the health of the Rev. R. J. Campbell, he has resigned his official connection with the Liberal Christian (New Theology) League; owing to this and other causes it has been proposed to dissolve the League, but it has been decided to continue it in a somewhat modified form.

Rev. E. T. Russell, B.A., McQuaker Missionary, Scotland, reports on his work, 1911, including many open-air meetings, services at Stenhousemuir 33 Sundays, 13 Sundays at Perth, numerous indoor lectures in winter, and superintendence of the Postal Mission.

A split in the Mexborough Congregational Church on the resignation of the minister, Rev. Thomas Anderson, because his opinions are considered heretical, has resulted in the formation of a separate Free Christian Church, to which Mr. Anderson is appointed minister with the Free Church at Bolton-on-Dearne under his charge. Both these churches are affiliated with the Unitarian Churches of the Sheffield district, and Mr. Anderson rendered effective service last season with the Unitarian Van Mission. Already the Sunday School has been started with 80 scholars in Mexborough, and there have been large attendances at evening service.

It is clear from evidences quoted recently in "The Christian Life" that the theological opinions of Robert Burns, the Scottish poet, were Unitarian.

The Rev. T. P. Spedding has visited the churches in the South-Western District on behalf of the B. and F. U. Association, and reports increased vigour and hopefulness, as also in South-East Wales.

The Rev. Lucking Tavener has already made an influential public position for himself at Aberdeen as an art lecturer, and he draws large attendances to his church services.

The Preston Unitarian Church reports considerable progress in attendance at the services and Sunday School.

Unity Church, Islington, will celebrate the Jubilee of the erection and opening of their existing church building in the autumn.

The annual meetings of the N. and E. Lancashire Unitarian Mission (District Association of 30 churches) were held at Accrington on March 9th with large attendance, and churches reported healthy and prosperous.

A sum of £1,112 was realised from the Bazaar, March 6th to 9th, Unitarian Schools, Stalybridge, for enlargement of day school premises to comply with the requirements of the Education Department.

The Manchester District Association of Churches held its annual meetings March 16th, when Rev. Dr. Mellone preached to a large congregation in Cross Street Chapel, and the evening meeting in the Memorial Hall struck a decided note of movement towards revival and increased activity.

Three lectures on Unitarianism have been delivered at Morecambe during February and March to moderate attendances.

The Missionary Conference experiment with Sunday evening services at Douglas, I.O.M., during March has resulted in gratifying attendances.

The annual meeting of the Liverpool District (Unitarian) Missionary Association, March 16th, received good reports of its churches, with promise of greater things in the near future in the certain prospect of larger financial resources, due to a considerable bequest.

MINISTERIAL CHANGES: Rev. W. H. Burgess, B.A., has been welcomed to his new ministry at Plymouth, Feb. 17th; Rev. J. Morgan Whiteman, Chatham, has been induced to withdraw his resignation; Rev. Thomas Anderson, Mexborough, has accepted appointment as minister of the newly formed Free Christian Church in that town with the charge of the Free Church at Bolton-on-Dearne; Rev. T. F. M. Brockway, ex-Congregationalist, appointed Unitarian minister at Woolwich; farewell and presentations to Rev. Dr. Mellor, Rotherham, March 1st; Rev. H. Warnock, resigned at Colne; Rev. Dr. S. A. Mellor, welcomed at Warrington, March 18th.

DEATHS: Mrs. Alfred Jones, Streatham, Feb. 13th, 31; Mrs. T. B. Wirgman, London, Feb. 13th; Mr. James Farrar, Stand, Manchester, Feb. 17th, 67; Rev. J. Kertain Smith, Belper, Feb. 20th, 76; Rev. J. H. Belcher, London, formerly of Plymouth, Feb. 16th, 51; Mrs. J. C. Teasdale, Bramley, Leeds, Feb. 26th, 71; Mr. William Bedford, J.P., Boston, Feb. 20th, 79; Mr. Joseph Heap, Mossley, Feb. 16th; Mrs. James Southern, Newcastle-on-Tyne, Feb. 28th; Mrs. John Craven, Leeds, March 1st! Catherine A. Fellows, Wolverhampton, March 12th, 83; Mr. John Ward, J.P., F.R.S., Farningham, Kent, Feb. 17th, 80; Mr. G. C. Snaith, Sheffield, March 6th, 56; Elizabeth Standen, Horsham, March 15th, 87; Mrs. Benjamin Templar, Manchester, March 15th, 81; Agnes Jackson, Stockton-on-Tees, March 16th, 85.

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES:

(1) The Personal Unity of God.
(2) The Simplicity of Nature in Christ.
(3) The Personal Origin and Identity of Sin.
(4) The Finite Duration of Future Suffering.

opposed to CHURCH DOCTRINES:

(1) The Trinity in Unity.
(2) Two Distinct Natures in Christ.
(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Eternity of Hell Torments.

—Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The

ANNUAL MEETING

Will be held in MANCHESTER on GOOD FRIDAY, APRIL 5th, 1912.

11-0. —Religious Service in Cross Street Chapel. Preacher: Rev. Douglas Walmsley, B.A.

12-30.—Dinner in the Lower Mosley Street Schools. Tickets 9d. each.

2-0. —Business Meeting in the Memorial Hall. Chairman: Rev. Charles Peach.

4-15.—Tea in the Lower Mosley Street Schools. Tickets 6d. each.

5-30.—Public Meeting in the Memorial Hall. Chairman: J. H. Reynolds, M.Sc. Paper by Rev. H. E. Perry. Subject: "Co-operation in Sunday School Work."

W. HOLMSHAW, HON. SEC.

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